THE HISTORY OF ECCLES and BARTON's CONTENTIOUS GUISING WAR.

I. An Account of the Heathens and ancient Christians observing the First of May, having some Resemblance with Guising.

II. Some fictitious Debates bordering near the Matter of Truth; with an Account of these Guisings, from the first Rise to the present Time, between Eccles and Barton.

WITH SEVERAL

ENTERTAINING REMARKS.

By F. H**R**G**N.

Barton and Eccles they will not agree,
For envy and pride is the reason you'll see;
France and Spain with England are the same,
And a great many more compose th' ill-natur'd train.
You neighbours that over each other do crow,
And now and then turn out to make a great shew;
Like England and America do make a great noise,
Be wise, for it only diverts our girls and boys.

Price THREE-PENCE.

The HISTORY, &c.

AS the generous ſubſcriptions of many, and the ſollicitations of ſome few, were motives that induced me to attempt a work of this kind, I therefore humbly beg leave to addreſs it to the public. I am ſenſible there will be ſome faults, which the ill-natured critic is often glad to meet with; yet I hope it will give ſome ſatisfaction to the generality of my readers.

I have had the pleaſure of ſeeing many parts of the globe, and the perfections and follies of each country I have been in: I have always made them objects of my obſervation. I have likewiſe experienced both flows and ebbs of fortune, and alſo the frowns of ſome men, as well as the ſmiles and approbation of others; and tho' fortune runs with me at preſent at a low ebb, and added to that the frowns and diſreſpect of ſome men for writing truth, yet it ſhall not deter me from it. I will take the courage of a man, and truth by the end, and follow the chain of my thoughts. By this method I hope to give every man of ſenſe ſatisfaction, and as to ſuch as cannot reliſh and digeſt it, let them ſnarl over it like a dog with a bone, till their hearts become better, and their heads wiſer: Then I hope we ſhall agree, and come to one way of thinking; ſo I will enter upon my intended plan.

Having lived in the pariſh of *Eccles* for the laſt eight months, I have had ſome opportunity of making remarks on the cuſtoms, manners, and behaviour of the inhabitants of the ſaid pariſh, not only to ſtrangers, but to one another; which behaviour I ſhall treat upon, with ſome remarks upon the folly of GUISING.

I am partly a ſtranger to the nature and firſt riſe of guiſing, not having ſeen any thing of the ſort before I came into this part of *England*. The milk-maids in and about *London* make it a cuſtom on *May-day* to have a ſmall garland dreſſed, and go about amongſt their neighbours and cuſtomers dancing; but not out of ſpite and malice to each other, for it is an old cuſtom by which they raiſe a little money. We have alſo ſome few may-poles ſtanding yet in *England*, which

which were erected in former times, as they had them almoſt in every village in the kingdom, and on *May-day* the young people aſſembled together, hanging flower-garlands upon the poles, and then begun dancing round the ſame. There were no freſh Animoſities ſtarted in thoſe days amongſt them, but frequently old ones dropped and buried in oblivion, behaving to each other as though they had been all brothers and ſiſters, and the dutiful children of one man and woman, ſpending the day with a ſober chearfulneſs, drinking ſyllabub or the like, having no occaſion for ſtrong beer to raiſe their ſpirits: Nature had furniſhed them with a chearful mind, and the times were more innocent; Proviſion of every ſort moderate to a great degree; the rents for land or houſes only like the preſent aſſeſſments; pride and luxury had ſcarce reached the nobleman's hall, much leſs the cottage; love and unity reigned in every breaſt; luſt and ambition was not the ſtudy of their thoughts, and their humble diet was at thoſe times free to each other. Now I hope you will allow this was a ſort of innocent guiſing that the ancients annually practiſed on the firſt of *May*, (being likewiſe called St. *Philip* and St. *James* the apoſtles day, and is obſerved in the church of *England* on that account) and I am apt to think that the *Roman* catholics, who were the only Chriſtian church in the world, or on the known globe in thoſe days, omitted not going to maſs either before or after theſe amuſements, if not both; for it is not uncommon to this day amongſt them in *France*, *Spain*, *Italy*, and *Portugal*, to admit of ſome amuſements after maſs on dies Feſtus & Dominicus. How far this is right or wrong I ſhall not at preſent pretend to ſay, only obſerve, that the ancient cuſtom amongſt the Chriſtians of dancing round May-poles, was the remnant of a heathen cuſtom of dancing round poles adorned with flowers, (and ſo called May-poles) in honour of their goddeſs *Flora*. Now it appears they celebrated the day, and theſe poles adorned with flowers, from a religious motive, and in praiſe of their goddeſs; but the Chriſtians only did it from a point of harmonious chearfulneſs to each other; and it is my opinion, that the milk-maids in and about *London* dancing on May-day is likewiſe a remnant of the above cuſtom, and never

been dropped by them. But be that as it will, they do it from a chearful glee of mind, and though there is ſome difference in the celebrating of May-day by the heathens, the ancient Chriſtians, and the milk-maids, yet there is ſome good-natured affinity.

And thus the ancients ſpent the day,
To uſher in the pleaſant month of May;
Tho' their huts were mean, their hearts did ring
With joy to the happy day, and their king:
Vice had not ſo much debauch'd their mind,
As to grieve their ſouls and make them repine;
Nature had bleſt them with a chearful frame,
Which round the May-poles they did proclaim.
You modern Guiſers that in contention ſtrive,
Look to the Heathens and learn to be wiſe;
Lay aſide your ill-nature, and all animoſity,
And ſhew to each other good-will and generoſity.
A ſong it is call'd, that lately has appear'd,
By men of ſenſe it will never be rever'd;
The author's no ſcholar, is plain to be ſeen,
His time is bad, and the language is mean;
The baſe ſcurrility conſiſting of lies,
Which no wiſe compoſer would think to deviſe;
If Eccles has faults, Barton has the ſame,
Wiſdom it will be not each other to blame.

So as I have given ſome account of the ancient cuſtom of Guiſing, and amuſing themſelves on one fixed day in the year, I ſhall endeavour to deſcribe the Guiſings we have at preſent in the pariſh of *Eccles* and its neighbourhood, which I underſtand firſt began from a very ſimple affair.

Mr. *Chorlton*, of *Monk's* hall, had ſome men getting marl, and it being a cuſtom for the general part of the neighbours to give ſome little to theſe men to drink, which enables them to go through that hard labour with chearfulneſs; with a ſort of foundation from the above cuſtom, ſome few young people of *Catch Inn* made a ſmall garland, (by ſome called a poſey) and on *Friday*, *June* the 13th, 1777, carried the garland to the marl-pit, and made the marlers a preſent of it, with 3s. 6d. The marlers in the evening bringing the garland into *Eccles*, it excited the curioſity of the young people to know by what means they got the garland;

garland; and being informed they had it from ſome young people of *Catch Inn*, it was then thought by the young people of *Eccles* an inſult upon them, for *Catch Inn* people to bring a garland to Mr. *Chorlton*'s marl-pit, as they belonged to the townſhip of *Barton*, and *Monk's-hall* and the pit belonged to the townſhip of *Eccles*. A council of war was held: It was ſtrongly the opinion of ſome to be a declaration of a Guiſing war, but the majority were of opinion it was not poſitively a declaration of war, though they did allow they had committed hoſtilities by invading their territories, and it was contrary to the laſt treaty of peace between thoſe two powers, and the law of nations, to take a garland along with them into the liberty of *Eccles*. It was determined not to declare war, but only ſend a ſmall detachment of troops to take poſſeſſion of the pit again, which was then in the poſſeſſion of the invaders, their flag of truce having been hoiſted there. So *Monday*, *June* the 16th was fixed upon to put that expedition in practice. A ſmall garland being the uſual flag on ſuch occaſions, a detachment or ſmall number of young people went on the 16th to the marl-pit, and fixed or hoiſted their flag by the pit, took poſſeſſion of the fort, and ſummoned the marlers to return to their allegiance to the crown of *Eccles*, which ſummons was readily complied with, by receiving 4s. 6d. to drink. So then *Barton* loſt poſſeſſion of the place, and *Eccles* expected there would be no further trouble, as they had only re-taken their own property; and I think they ſtood juſtified before all the powers of *Europe*, who are advocates for this ſort of war: But ſtill it muſt be allowed that it is hurtful to community and the public tranquility, and all the neighbouring powers greatly diſturbed by it, that are of a peaceable way of thinking; for though there is little blood ſpilt in theſe wars, yet there is as much ſpite and malice between the different parties as in any other war. *Eccles* did not enjoy the ſweets of peace long, before *Barton* began of raiſing freſh troops, and threatened to make a ſecond invaſion into their dominions; which accordingly they did on the 30th of *June*. On that day, after collecting their forces together at *Barton*, they began marching their men for *Eccles*, in a military form, with colours flying, *&c.* in order to beſiege it, which put the

inhabitants in the greateſt conſternation imaginable, to think that the capital of their kingdom ſhould be ſubdued by *Barton*. But fear proved no remedy; for that afternoon they came marching into the very heart of the town in triumph, with their uſual dancing method of marching; and I muſt obſerve, that in ſome countries they would have taken a much ſtronger town than *Eccles*, for at the very firſt ſight of them the people would all have run away, and left them the town to themſelves; and not only ſo, but would have been fit to have broke their necks by ſtriving who ſhould be foremoſt, particularly if they had believed in the exiſtence of fairies or ærial beings, their method of marching and antic dreſs would have caſt ſuch a panic upon their ſpirits. And in ſhort, morris-dancing has a great reſemblance of that of the fairies, if we are ſo credulous as to believe the reports given us by many old peopeople; as ſome will ſay their grandfather or grandmother has ſeem them dance, and deſcribe it much in the ſame form. But to return to the ſubject. The invaders, after they had taken poſſeſſion of *Eccles*, and triumphantly paraded the ſtreets with their colours flying, *&c.* being regaled partly from the generoſity of the landlords of *Eccles*, ſummoned the marlers once more (theſe men are like the vicar of *Bray*, for let whatever king reign, they are for being ſubjects) under the crown of *Barton*, getting the ſum of five pounds and ſix-pence advanced at the drum head. After they had made this victory, they returned to *Barton* in high ſpirits, not leaving any troops behind them to keep poſſeſſion of *Eccles*, not being cuſtomary in a Guiſing war, which gives the enemy immediately an opportunity of taking up arms againſt them. How far this policy ſtands good, I will leave the reader to judge by the ſequel; for ſcarce had the troops belonging to *Barton* got out of town, before a council of war was once more held, and they all univerſally agreed, that the kingdom of *Barton* had not only declared war againſt the kingdom of *Eccles*, but in every reſpect had uſed them in a very treacherous unprecedented manner, to invade their country twice, and in their laſt invaſion to come and take the capital of their kingdom, without the leaſt known provocation to that power, who never ſent ſo much as one remonſtrance to the court of

Eccles,

Eccles, to make the leaſt complaint of any ill uſage. From this *Eccles* thought all the powers in *Europe* would not condemn but blame them, if they did not declare war directly, which they did that night, without a diſſenting voice in the council, and gave orders for men and money to be raiſed with the utmoſt diſpatch, to carry on the war with their perfidious enemies. Here I muſt obſerve, that it has been a cuſtom, when two towns go a guiſing againſt each other in this neighbourhood, that thoſe who are moſt in number, make the grandeſt appearance, bring the moſt money for ſome public uſe, and come laſt, are looked upon to be conquerors. For this reaſon Eccles began with a very great ſpirit to raiſe money, to bring a numerous army into the field of battle, to oppoſe their inſulting enemy, and likewiſe to have money for ſome uſeful public affair. In a few days the collector-general raiſed upwards of thirteen pounds for the national ſupport; ſo then a council was held, and the debates ran high how the money ſhould be laid out to the beſt advantage for the good of the nation. One member in particular made a ſpeech to the following effect: "Gentlemen, I have made it my ſtudy on every occaſion to ſtand forth in the defence and independence of this kingdom, with my ſword in one hand and my purſe in the other; the firſt to defend, and the ſecond to ſupport the emergencies of the ſtate, which gives me confidence at preſent to ſpeak to you with more freedom of mind; and what I would firſt obſerve to you is, that the collector-general has been very expeditious in raiſing the money for the intended expedition againſt Barton, and there is great reaſon to be extremely thankful, that the ſubjects of this realm are ſo warm and unanimous in paying their taxes at ſo ſhort a notice; which gives me, as I hope it gives every one here preſent, a pleaſure above any thing I can expreſs or ſet forth in words, which ſhould animate us with a ſpirit of honour, integrity and fidelity, to take every prudent meaſure in laying out the national treaſure to the utmoſt advantage that we can think or invent, for the general ſatisfaction of our fellow-ſubjects, even from the nobleman to the pauper, who have all an equal right; for with reſpect to ability, the pauper's ſhilling is more than the nobleman's guinea, ſo the approbation

probation of the whole national community is what we ſhould ſtedfaſtly aim at. Now, gentlemen, I ſhall make only one remark more, which I hope will gain the general conſent of this houſe, and the univerſal approbation of this kingdom. My motion is, that as a chandelier was purchaſed and brought into the church by a war ſimilar to the preſent, I would infer from hence, that buying a ſilver plate for the uſe of the communion, which we are in want of in the church, would have a tendency to virtue, and be highly commendable in us to future poſterity, in which I expect to have your hearty concurrence."

He then ſat down, when another roſe and ſeconded the motion, much to the ſame effect. After he had done a third got up, in oppoſition to the motion, and gave the firſt ſpeaker ſome very ſound reaſons why he did not approve of the motion. He ſaid, "The firſt part of the gentleman's ſpeech was highly commendable, and gave him pleaſure to hear it, till he came to lay down his motion for a plate to be brought into the church for the uſe of the communion; and though he had quoted the chandelier as a ſimilar affair, he thought it was not; for in the firſt place (ſaid he) I think the plate and the chandelier are for two very different uſes in the church: The chandelier is only for occaſionally holding a few candles, to give proper light to the congregation; but the plate is intended to be made uſe of in the moſt ſolemn part of our devotion, at the adminiſtration of the Lord's Supper, or holy Communion, where no wicked perſon has a right to come to be a partaker, nor no man that has malice and hatred to any one living; for ſuch as are worthy partakers, do pray to God to cleanſe the very thoughts of their hearts by the inſpiration of his holy ſpirit, that they may perfectly love him, and worthily magnify his holy name. From this I think we have no right to bring a plate to be made uſe of on the above ſolemn occaſion; for we are to conſider, a thing of this ſort ought to be brought into the church with the ſame devotion of mind that it is intended to be made uſe of with, and not from the motive of a contentious party affair with our neighbours. Though they begun the conteſt with us, yet I hope we ſhall all be reconciled to each other in a little time, and that the con-

contention will be dropped; and then if a plate be found wanting in the church by the general opinion of the whole pariſh, that is the time to promote ſuch an affair to be done, when we are in love and friendſhip with each other, and not at preſent, when we are juſt in the height of contention with our neighbours, or at leaſt our neighbours with us, which has or is raiſing the ſame ſpirit of contention and ill-nature in us; for which reaſons, gentlemen, I am againſt the motion."

This gentleman was ſeconded by another, who ſpoke much to the ſame purpoſe; after which a diviſion was called for and made, when there was a great majority againſt the motion; ſo it was dropped, and an organ propoſed to be brought into the church, as not belonging to ſo ſolemn a part of the devotion as a plate, from which they were ſpiritually to receive the body of CHRIST. This propoſal cauſed ſeveral debates, yet in the end it was concluded, that the organ had no right to come into the church from any other motive than that of the plate, by the general conſent of the whole pariſh; and it muſt be further allowed, that it would have been a taſk too heavy and weighty for any one townſhip in the pariſh of Eccles to have undertaken, with reſpect to the expence; ſo this was a ſecond reaſon why it was more properly the concern and object of general concurrence of the whole pariſh. For theſe two reaſons a motion was made by ſome of the leading people of Eccles to the heads of the pariſh the Sunday following, which motion was highly approved of by the generality, and to take ſuch prudent methods as would be moſt conducive to the eaſe of the poor, and the pleaſure and generoſity of the rich. It was wiſely agreed upon to raiſe the money for the purpoſe by ſubſcription, by which method every perſon was left to his own pleaſure of giving what was conveniently in his power, without hurting himſelf. So Guiſing had no further concern with this affair, and the council at laſt concluded only to invade the kingdom of Barton with a ſuperior force, and take Barton their capital. The council then broke up, having fixed upon the 14th day of July for the grand enterprize.

Having made all due regulations on the ſaid morning, the king and queen of Eccles drew up their forces,

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and made a very genteel warlike appearance, conſiſting of upwards of one hundred men and women richly dreſſed in uniforms, according to the corps or party they belonged to. About one half of the army were well mounted, ſome with ſpikes, others with ſwords drawn; Robin Hood and Little John, repreſented by two men dreſſed in green, with bows and arrows, who looked extremely well. Adam and Eve were repreſented by a man and his wife, who rode in a ſingle horſe chair, with an orange tree fixed before them, and oranges growing thereon. Eve had one in her hand, and their outward dreſs was made of green leaves; and as for Adam's hat, it was almoſt as large as himſelf, and covered in the ſame manner with leaves, ſo that they really looked as if they had lived in a garden or wood all their lives, and made a very ancient, antic, droll, and agreeable appearance. This army being formed in a proper manner, with drums beating, colours flying, trumpets ſounding, muſic playing, and about ſixteen couple of morris-dancers, began to march in their uſual form for Barton, took that city, and marched through many parts of the kingdom; hurt none, but vexed many, to ſee them return home with victory, bringing the marlers once more over to their allegiance to the crown of Eccles, which they again readily complied with, when they received upwards of thirteen pounds at the drum head to drink, and to defray the expence of the day. Now I muſt obſerve, Eccles was equally ſhort as well as Barton, in not leaving ſome troops to keep poſſeſſion of their conqueſt, which gave Barton alſo an opportunity of rebelling again; for they in a day or two began to raiſe money once more to make an expedition into the dominions of Eccles; and as ſoon as they had collected ſufficient for the purpoſe, their privy council had ſome warm debates with reſpect to their further operations, which were likely to become hot and burthenſome to the ſubjects of both powers, and diſagreeable to ſome few of the moſt ſenſible part of their own kingdom. For theſe reaſons, one of the moſt eſteemed orators in the council ſpoke to the following effect: "Gentlemen, I allow we imprudently entered into this war with the king of Eccles without any juſt provocation; yet, ſince we have ſet our hands to the plough, ſorry ſhould I

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be that we either ſubmit or come to the worſt, which would bring infamy and diſgrace upon ourſelves, and a diſcredit and ſhameful reproach upon our poſterity. I therefore adviſe you of the ſcandal that will moſt certainly enſue; to avoid which, as money is collected for another expedition, I would have us to proſecute the war with ſpirit and vigour, and as Eccles has neglected making an offering to the church of a plate for the uſe of the communion, let us lay hold of the opportunity to purchaſe one, and make an offering of it to the church: This will ſtrengthen our expedition, and diſpirit our enemies, which will be a means to make them lay down their arms, and come to a ſubmiſſion to the power of Barton. For this reaſon I would have us jointly and unanimouſly agree to get a plate with the utmoſt expedition, and alſo raiſe a ſtrong army directly, or as ſoon as poſſible, that they may have ſome little time to learn their motions in marching, and all the art of diſcipline and exerciſe belonging to our method of fighting, ſuch as morris-dancing, *&c.* and I hope, gentlemen, to have your hearty concurrence for this motion."

This cauſed many debates, ſome for and ſome againſt the motion of bringing in the plate, the ſame as at Eccles, and with much the ſame reaſons; for one in particular ſaid, "He believed and was clear from ſcripture, that the prayers of the wicked were an abomination to God, and their offerings were the ſame, which was plain from the inſtance of Cain, who made the firſt offering to God, and before Abel, yet the offering of Abel was acceptable in the ſight of God, and Cain's was not. Now it is eaſy to know the reaſon; for Abel made his offering with a free good will to GOD, and loved his brother. His motive was not the nonſenſe of oppoſition or ill-nature to his brother in any reſpect. God knew the heart of Cain not to be properly in love with Abel, before either of the offerings were made, which was the cauſe of Cain's offering not being acceptable in the ſight of GOD. It was not that he made any difference between the fruit of the ground, or the firſtlings of the flock, for they were both the production of GOD; for which reaſons this wiſe ſpeaker ſaid he was entirely againſt the motion of the plate, leſt it ſhould be the cauſe of bringing a

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curſe upon them, as it did upon Cain; for the caſe was ſimilar, and done out of oppoſition to their neighbours, friends and relations, and againſt a town where their bodies would moſt likely be depoſited in the ſilent grave at laſt, intermixed with the very men they had and were thinking to oppoſe; therefore, ſaid he, as we begun this affair, I am likewiſe for peace, and hope for your concurrence.'

Notwithſtanding this good ſpeech, the motion was carried both for a plate and raiſing a freſh army; ſo the plate was ordered and the army raiſed, and ſoon became tolerably well acquainted with their exerciſe, and on the 4th of Auguſt came and took Eccles the ſecond time; though many would not allow that this army made a complete victory, as they came ſome few ſhort in number to Eccles the preceding battle of July the 14th; and my readers are to underſtand, theſe armies never meet and fight both on one day, but at a fortnight or three weeks diſtance, ſo one ſide has all the battle to themſelves, which will make it wonderful if they kill one another. But to return to the ſubject. The army made no conqueſt of the marlers in this battle, by taking Eccles, nor yet did they ſtay long, but marched back in good order, and made a good appearance, and when they got to Barton tendered upon the drum head about thirty-ſeven pounds, the greateſt part being only vain ſhew, and the firſt pomp and vanity of the ſort: So ended the day.

Eccles began to make preparations in a few days after, to take the field of battle in their turn, and they had not much trouble to raiſe an army ſuperior to that of Barton, who had fallen ſome few ſhort in their laſt engagement or proceſſion, and alſo the troops of both nations were now become much the ſame in form as the militia in other cities, countries, and kingdoms, and ready to be brought into the field at a very ſhort notice, according to the emergencies of the ſtate; ſo that Eccles had very ſoon raiſed an army of about 150 fine troops ready to take the field of battle on the ſhorteſt notice; but the intended expedition was put off till Monday the firſt of September, being the week that Eccles feaſt was kept. I would here beg leave to obſerve, that moſt of the towns in England that have a church in them, and likewiſe an annual feaſt, that the

feaſt

feaſt took its firſt riſe from the dedication of the church, and was kept by the Roman Catholics from a motive of religious ſolemnity, in commemoration of the dedication of the church: But the alteration in this affair is ſhameful; yet, having faults myſelf, they ſtop my pen from writing more upon this head at preſent, and not only ſo, but you will ſay I am leaving my ſubject by deſcribing theſe feaſts. At this time the army was drawn up in great ſplendor, with the king and queen at their head, and his majeſty ordered the army to accompany him to Pendleton, to pay the king of that realm a viſit; where the king of Eccles was moſt graciouſly received, and magnificently entertained, and was further informed he ſhould not be overcome or conquered by Barton, while he had a man fit to draw a ſword in his kingdom; for though he was a lover of peace, he thought the king of Barton in the wrong to invade Eccles, and he would aſſiſt to ſubdue any ill-natured power that was litigiouſly inclined to the utmoſt. Theſe two royal kings then parted, and the king of Eccles returned home; after which he went and took Barton, and made a very compleat victory. He returned once more to Eccles in great triumph, and was ſurrounded by ſome thouſands, whoſe acclamations expreſſed the glory of the day.

After going through the uſual ceremonies of tendering down the money, which was 347l. 11s. 6d. (this was ſomewhat like Barton, vain pomp, but I ſuppoſe it is the fooliſh cuſtom to double their enemy in caſh) his majeſty diſcharged his troops, and ordered them to hold themſelves in readineſs till called for, when occaſion ſhould require their aid and aſſiſtance; for the troops of theſe two kingdoms are not kept in pay as in many others, but only on the day of action, and the greateſt part ſerve as volunteers, and pay taxes, as well as the reſt of the ſubjects, to ſupport the dignity of the crown.

However, the king of Barton was not willing to ſubmit, but begun of raiſing both money and men with great ſpirit, and made an alliance with the king of Stretford, and likewiſe with ſome other ſmall powers on the back ſettlements, and by their united forces the whole army conſiſted of about 220 men and women; for, in ſhort, I had almoſt forgot to let my readers know, that women fight in theſe Guiſing wars as well

as the men, and make very good ſoldiers. They are always allowed to make the beſt appearance in the field of battle, and the general part of them are ſtiled the Queen's Maids of Honour; ſo when this grand army was raiſed, and every military neceſſary got ready, with about twenty-one field pieces of cannon, which were placed in the garriſon of Barton, not out of any view to defend the city, but to rejoice at the final overthrow of Eccles by their army called the INVINCIBLE, which was enough to caſt a terror upon the kingdom of Eccles, the ſame as the preparations of the Spaniſh Armada did to the kingdom of England in the reign of Queen Elizabeth, though that Armada came to nothing. How far this invincible army will anſwer the king of Barton's expectations, will be ſeen in the ſequel. However, on September the 24th, by five o'clock in the morning, the troops of the King of Barton begun of firing off their cannon, which they continued the whole day by intervals, and put the king of Eccles and all his ſubjects in the utmoſt dread and fear to hear the ſound of cannon in their city, which had not been known in the memory of man before, for cannon have not been uſual in their wars, which cauſed the greater ſhock upon their ſpirits. Though this was but a part of what happened to caſt a terror upon them, during the day; for about nine o'clock the whole army were got under arms, and beat a march for Eccles, and about ten were diſcovered marching towards the city. At the ſame time a party returned, who had been ſent by his majeſty the king of Eccles to reconnoitre the motions of the enemy, and informed him, that they were very near the town, and were ſtrong and numerous; that it ſeemed as if their deſign was deſperate, as they were doubtful the army was commanded by a Bull. The reaſon they had for it was, that he marched in the front of the army, which is commonly the place of a principal commanding officer. It is eaſy to judge the conſternation his majeſty was in from this report, not only from a fear of his own ſafety and ſecurity, but that of his ſubjects alſo; but before his majeſty could recover his ſpirits, this powerful army was in the center of his city, and he was ſoon happily told that the Bull was not the commander in chief, but that the King and Queen were there in perſon and had the command; that the

Bull

Bull had ſome bells about his neck to ſound the victory of the day, and was only imprudently made uſe of in place of a church ſteeple; and, in ſhort, this meſſenger told his majeſty that a bull was as fit for a church ſteeple as a plate was for the uſe of the communion, brought in from every point of contention and ill-nature to one another that could be thought of;—his majeſty ſmiled at the obſervation of the meſſenger.

But to proceed—The troops made a grand appearance, and kept good order in marching: I muſt allow better than Eccles had hitherto done; for they left the rear of their army too far behind. Now this army took care to avoid the error, which made a great addition to their appearance. Their poſey (ſo called by them, but more properly a garland) was grand and neat, but their plate garlands were a little ſhort, Eccles having always outdone Barton in this point. Their form in the field of battle was nearly as follows: 1ſt. A bull with bells about his neck, and his guides. 2d. Two light horſe. 3d. Two garlands and one colour. 4th. Two hatters, with each a baſket upon their heads, and an artificial rabbit in them. 5th. Two drummers and two fifers. 6th. Ten men with ſpikes. 7th. A ſmall garland, one drummer, one fifer, and two colours, with a guard of two light horſe. 9th. Two farriers to the light horſe, with their hatchets in the uſual form on a march 10 Robin Hood and Little John with bows and arrows. 11. A colour, with ſix light horſe to guard it. 12. Twenty-eight light horſe before the king and queen. Her royal highneſs the queen made a fine figure upon horſeback, which was even allowed by her enemies. 13. Thirty-four maids of honour, who made the beſt appearance in the field that day. 14. A colour, and thirty light horſe to guard the maids of honour. 15. Five blues and ten light horſe. 16. About twenty foot ſoldiers, who frequently fired. Theſe troops were thought very unſuitable for a Guiſing war. 17. A few young boys and girls dreſſed. 18. About twenty couple of morris-dancers. Theſe have always been imprudently placed behind, but are moſt proper to lead up an affair of this ſort. 19. A good band of muſic in the centre of the morris-dancers. 20. The grand garland, near the centre of the army, drawn by four good horſes, and proper

attendance. This was nearly their order. The army marched back from Eccles to Barton, from thence went and viſited all their allies, and in the evening returned again to Barton, when the king diſcharged his army, after the firſt lord of the treaſury had made his accounts, and ſhewn the public what money he had in the exchequer, which amounted in the whole to ſix hundred and forty-four pounds ſeventeen ſhillings.

There were no men killed or wounded this day on the ſide of Eccles, and only two of the invincible army wounded; one by their imprudently bringing cannon into the garriſon of Barton, having no proper gunners to make uſe of them, and the bull being brought into the field of battle was the cauſe of the other. I think it would be more commendable for Barton to give over Guiſing and raiſing money for a plate, which is neither acceptable to GOD, nor agreeable to one half of the pariſh; and I will further ſay, not to one good perſon in the whole pariſh; for if they approve of either Guiſing or raiſing a plate from it, they are neither Chriſtians in practice or ſentiments. Let them think what they will they are deceived; for which reaſon I ſay it is more proper that you take care theſe two families do not want the neceſſaries of life: It is a duty incumbent upon you, as they got their misfortunes by this fooliſh affair, and I underſtand the man depends upon his labour, and has a family, and is not likely to recover. But to go forward with the hiſtorical part of the war. The day was ended in hopes of a final victory by the ſubjects of Barton. In this they were miſtaken, for the next morning the king of Eccles recovered his ſpirits ſo far as to write a memorial, with which he ſent a ſpecial meſſenger to the court of Pendleton, who returned the ſame evening, having negociated the buſineſs he went upon according to his inſtructions, and much to the king's ſatisfaction. The court of Pendleton were willing to oblige his majeſty with the number of troops he then deſired, and three times the number, ſhould occaſion require it. The invincible army they looked upon as nothing, and they made no doubt of its coming to nothing, like the Spaniſh invincible Armada; and from the effects of the day there was great probability of it, for their own cannon turned againſt them, and the bull revolted and

wounded

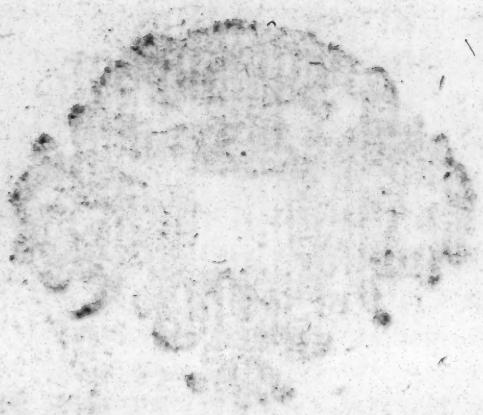
wounded one of their party. All theſe remarks, and the great encouragement his majeſty had from that court, removed every fear, and gave him full expectation, not only of a victory over the invincible Exercitus, but likewiſe an honourable compleat conqueſt at laſt. His majeſty gave orders for every due preparation to be made, to bring an army into the field of battle on the 20th day of October, to conſiſt of two hundred light horſe, or upwards, and near one hundred foot. This army being ready at the day, were drawn up at Pendleton, and amounted to near three hundred, agreeable to order; two hundred and ſixteen horſes were the exact number that came through the turnpike-gate at Pendleton, on their return to Eccles, including thoſe that drew the garland. This would have been looked upon by many, about three years ago, an army able to have defended Boſton againſt the Americans, for they made a very fine appearance. The maids of honour, who were fifty-ſix in number, had all watches by their ſides, and their dreſs in every reſpect ſuitable, ſo that thoſe who have not ſeen any of the proceſſions, may judge of the grandeur of the whole. The morris-dancers are dreſſed equally as gay, watches only excepted, which would not be ſuitable in their part of the battle, for theſe light infantry go through the moſt difficult part of the duty.

I ſhall not go any further in deſcribing this army, being much the ſame as thoſe already mentioned, only more numerous and powerful. They began to march into the city of Salford, to pay the king of that capital a friendly viſit, where they were royally entertained, and had the promiſe of ſome troops the next campaign, or ſooner if they were wanted. After this negociation, and taking leave of the king of Salford, they returned to Pendleton, from thence went and took Barton, (here fell the glory of the invincible Exercitus) and ſo returned to Eccles, when the king ordered the firſt lord of the treaſury to produce to public view the money that was in his exchequer, which amounted this day to 1881l. 5s. 6d. for theſe kings become richer by a war, and not poorer, as the real kings of Europe do. After this the troops were diſcharged, with thanks from his majeſty for their ſervices and valour—So ended the day.

I ſhall

I ſhall not add any more to this ſmall book at preſent by way of Hiſtory upon Guiſing, as I intend to begin where I left off, and publiſh a book at the ſame price of this, in which ſhall be the FICTITIOUS SPEECH of the KING of ECCLES; but as I ſhall not bring it out till the Guiſing is entirely over, every thing that is worthy of obſervation ſhall be inſerted, much in the ſame form and manner with this, and end with ſome cool reflections on the folly of Guiſing, which is the moſt ill-natured contentious madneſs that I ever ſaw in a neighbourhood, with people that ſhould rather aſſiſt than abuſe one another; though I allow thoſe that firſt begun, have the greateſt right to be the firſt that drop, and give it over; this is all I blame Barton for: The towns are both equally indifferent to me. I will aſk Barton people a queſtion, and that is, if Eccles had begun firſt would they not have blamed them for it, and thought they had the firſt right to drop the contention?—I will beg leave to aſk one more; if any one ſenſible man amongſt them, even Mr. L——, (who is one of the moſt principal ſupporters of the Guiſing on the ſide of Barton) was in a public houſe where there was two different companies, all ſitting in one room, and the whole of both companies perfectly ſober, and no converſation paſſing that was diſagreeable; notwithſtanding this one in the room goes into the oppoſite company, and, without provocation or any words, knocks one of the company down. The man recovers, a battle enſues, with juſt reaſon from the one and from a malice worſe than madneſs from the other—Now, Sir, the queſtion is, which you would have of thoſe two to come to the worſt of the battle, the man that begun or he that defended himſelf? For my part, I ſay victory to the man that defended himſelf, and I expect you and every man that has but even a ſmall ſhare of ſenſe to ſay the ſame. If you agree with reaſon in this point, leave it not in any other, it is a lovely rule to go by in every action of life, and I am clear reaſon will tell you victory belongs to Eccles. The caſe is exactly ſimilar, as you gave the challenge twice before Eccles thought of entering into the nonſenſe of a Guiſing contentious War with you. This is a fact that I am clear of, and which ſome hundreds know to be true, as well as myſelf; and now that you are likely to come

to the worſt, you ſay your firſt coming was done out of diverſion; Eccles may ſay, all the times they have gone was out of diverſion. But why did you not keep this diverſion at home? for I muſt allow it is too ill-natured to take abroad as a companion: But truly the caſe is this: You know you have done wrong, and are not willing to own it, ſo make this an excuſe, thinking, as I ſuppoſe, a bad one is better than none.—For my part I wiſh both parties well.

FINIS.

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